

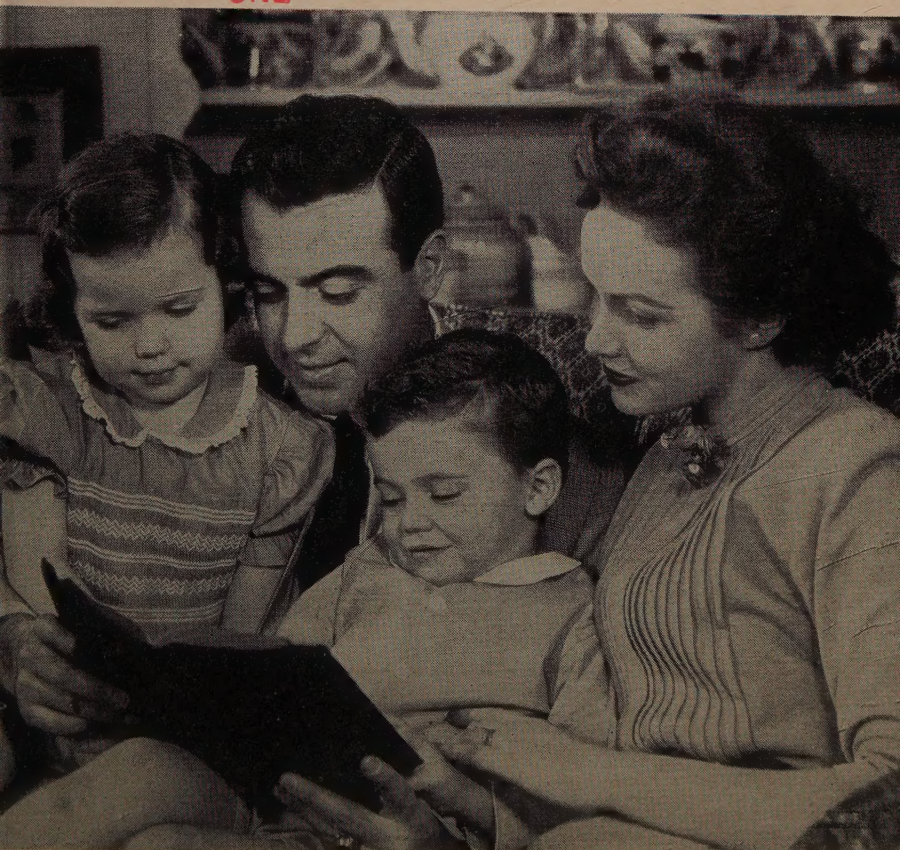
The Church School Teacher

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MAGAZINE FOR CHURCH SCHOOL WORKERS

THE CHURCH SCHOOL TEACHER

VOL. XXVII No. 1
JANUARY 1958

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The Church School Teacher

Vol. XXVII

JANUARY 1958

No. 1

From Your Director

by LAEL H. WESTBERG

Augustana Lutheran Church

THE boards of parish education of the Evangelical Lutheran Church and the American Lutheran Church have withdrawn from the Long Range Program of Parish Education. It appears certain that the United Evangelical and the Lutheran Free boards will also send letters of withdrawal. But the Long Range Program will continue with ULCA, Augustana, Suomi and AELC co-operating. Our congregations will get the total program of parish education for which they have been asking.

For two years the eight boards have been trying to formulate a plan of co-operation which would be satisfactory to all our churches. The plan had been worked out co-operatively, all boards participating, and there was unanimity. But as we moved from *plan* to *program*, objections began to be voiced by the representatives from ELC. Key persons in their church feared that ELC's "sovereignty" might be undermined by a clause in the Long Range Plan stating that the boards

of parish education would agree not to produce or promote materials or programs which would be in competition or conflict with those co-operatively produced. The clause in question did not say the *congregations* had to use the Long Range curriculum. Nor did it say the *publication houses* could only print or sell Long Range material. It merely stated that the *boards of parish education* entering the program would commit themselves to this co-operative venture wholeheartedly. This was necessary to insure the stability of the program. After all, the churches would be asked to finance a several million dollar enterprise.

"What if ELC needed material which the other churches did not? Would the Long Range Program supply it?" ELC's representatives asked. The LRP's governing board gave the following answer: "Co-operation shall be sensitive to the diversity of needs represented in the co-operating bodies and shall endeavor to meet those needs. If

specific needs so presented by a board cannot be met co-operatively, the co-operating bodies shall urge the board to meet those needs independently."

We hoped this would answer the ELC objections. In the meantime, we would move ahead, for the churches through their boards of parish education and through actions of their synods had approved the plan. Staff personnel from the four churches employing staff (ULCA, ALC, ELC and Augustana) would be selected for the first phase of the program and put to work. This was done and for one year the staff members worked happily and effectively. The program was moving ahead.

Another Hurdle

But the ELC board was still encountering difficulties. The key persons in their church would not accept the plan with the "wholehearted" clause, even though we had strengthened it with the addition of the agreement to be "sensitive to the diversity of needs." They were still not satisfied with the plan. And now another hurdle was before us. The Joint Union Committee of TALC (The American Lutheran Church to be formed if ALC, ELC and UELC merge) must approve the plan if the new merged church, TALC, were to be committed to the Long Range Program. If the Joint Un-

ion Committee could be convinced of the merits of the plan, ELC would stay. If the Joint Union Committee of TALC did not approve, the boards of all three churches must withdraw because of their proposed merger. ELC's and ALC's representatives explained to LRP's governing board that advance information indicated it would not be easy to sell the plan to the Joint Union Committee. So the Long Range Program governing board recommended that the boards of ALC, ELC and UELC find out from their Joint Union Committee what had to be done to make the Long Range Plan acceptable, and present their requests to LRP's governing board at its next meeting, January 7, 1958. It was agreed.

Finis

The Joint Union Committee held its meeting. The ALC, ELC and UELC boards made their presentation. But there were no requests drawn up for the LRP governing board's consideration. Instead, the boards of ELC and ALC sent their formal withdrawals. UELC's withdrawal is expected momentarily. Lutheran Free, although not in TALC, has indicated through the chairman of its board that it will follow the TALC decision. The all-Lutheran Long Range Program has come to an end.

I feel sure that the members of all the boards of parish education in and out of TALC are disappointed in the turn of affairs. The spirit of co-operation had been upon us. To think that finally the churches of the National Lutheran Council would join resources to bring the children and adults of every congregation the best available Christian education; to contemplate, in our mobile society, members moving from a congregation of one synod to a congregation of another without disrupting their Christian education — this was exhilarating. I recall saying in one of the early meetings of the Long Range Program governing board, "Let the surface waves of Lutheran merger movements break where they will. We represent the deep current running strong and sure."

Beyond Sovereignty

Those of us who have co-operated in producing curriculum (for example, ALC, ULC and Augustana in The Christian Growth Series) have experienced the exciting rewards of working together. When you work together as intimately as curriculum planning and writing require, you learn to trust one another. You give up your cautious suspicion. You find out that the main objectives of nurturing your members in the Faith carry you beyond concerns

of "sovereignty." The Long Range Program with all the member churches participating would have welded together the Lutheran church. It seems tragic that the timing of such a great project fell at an hour when, because of merger negotiations, a few persons in ELC could keep the parish education boards of one half the Lutheran churches from joining a program they wanted to embrace and which could have meant so much to the members of their congregations and to the whole Lutheran church.

Another hour will come in another generation when another all-Lutheran Long Range Program will be born. In the meantime we in ULCA, Suomi, AELC and Augustana, in the earthy words of an old Wisconsin lumberjack, will spit on our hands and keep chopping.

That is what the TALC boards will do, too. And we shall not let die the co-operative spirit that has been built up the past forty years in the Lutheran Intersynodical Committee on Parish Education. The Lutheran boards of parish education *will* work together for they have the interests of the children and adults and the command of the Lord in their hearts.

But we won't all be working in the Long Range Program. Not in our generation. It seems tragic.

Director's Column

by R. A. VOGLEY

American Lutheran Church

The Long Range Program

THIS column is being written after the October meeting of the Joint Union Committee and of the Board of Christian Education of the Evangelical Lutheran Church, but before the November meeting of our own Board of Parish Education. Because the copy must be in this week I cannot delay this column until after our Board meeting.

At this time in the fall of 1957 various editorials have been written and many reports have been circulated about the Long Range Program of Parish Education. Some statements and editorials have been factual. Some reports bear indications of partial information or even of prejudice.

What Is the Present Situation?

The Joint Union Committee of the ELC, ALC, and UELC stated

that it could not commit The American Lutheran Church to the Long Range Program. Since only those boards participating through all four phases of the Long Range Program may be in it, that decision says to The ALC boards, "withdraw."

The Board of Christian Education of the Evangelical Lutheran Church at its October meeting voted to "withdraw with regret from the Long Range Program at the conclusion of Phase I, and

"take immediate steps to cooperate with the church bodies which will be members of TALC in planning a total program of parish education and developing a curriculum for TALC to be available for use in congregations by 1965, and

"seek to maintain a close contact with other Lutheran boards of parish education and seek opportunities for mutual study,

planning, and co-ordination of work."

Opinions

My personal conviction continues to be that eight Lutheran Boards of Parish Education could more adequately meet in 1965 and 1975 the needs of at least two million members who will be enrolled in our combined Sunday schools and 200,000 teachers and officers through the Long Range Program than in any other way. No one board or fragmentary combination of boards needs to think and plan in terms of two million pupils and 200,000 teachers and officers.

However, is there a possibility that there can be a wider base of co-operative work by 1965 or 1975 which includes the Lutheran Church-Missouri Synod? What is better for more people over a longer period of time, that is, until at least 1980? Can anyone say at this moment with finality?

It is the opinion of the Joint Union Committee that the Boards of Parish Education in those churches which will merge to form The American Lutheran Church should plan more specifically a program of parish education of the new church. I hope that the combined boards and churches will not be satisfied with a less adequately planned and prepared program of parish education.

These Parish Boards anticipating merger in The American Lutheran Church knew that, whether we were in the Long Range Program or not, careful plans had to be prepared to draw closer together the educational programs of the uniting churches and those who were the leaders, teachers, officers, and pupils in this program.

Many prayers have been prayed that our church both of 1958 and of 1965 might be ever more truly a teaching church. Regardless of what individuals may think of various decisions which have been made in recent months, God can take these decisions and the plans of fallible human beings and use them or turn them so that His will is done more fully on earth. We know "that in everything God works for good with those who love Him, who are called according to His purpose." Romans 8:28.

And Now It's 1958

In church on Sylvester Eve we may have sung Hymns 365 and 364. Voices which joined ours a year or ten years ago are now silent to our ears.

Some of us have also contrasted the message of Hymns 322 and 323 on one page in our hymnal and Hymn 324 on the next page. Let the message of the hymns add their meaning to 1958.

"Holy Father, Thou hast taught us, We should live to Thee alone."

► Article Three: How We Learn

Learners All

by GERHARD H. DOERMANN

THERE is no one best way of learning. One is led to think so when one hears unqualified statements like "we learn by doing" or "one picture is worth a thousand words." There is truth in these, but they do not represent the whole truth. Pictures are worth a thousand words *in some kinds of learning*, but not in all. We do learn by doing, but it depends upon what we mean by doing!

We learn different things in different ways. Most learning requires several ways. The ways considered in this article are not a complete list, nor are they mutually exclusive. Some of them are almost duplicates. But when we consider the complex learning process from a different viewpoint, the same process emphasizes a different facet, just as we see a dif-

ferent gleam when looking at a gem first from one angle and then from another. So also one and the same person, a unity of body and soul, uses now one major way of learning, now another, and always several ways of learning in the same learning experience.

Trial and Error

This is perhaps the earliest way of learning. Even though this type of learning is a hit-or-miss proposition, it is not truly accidental nor incidental. It has purpose. It may begin "accidentally" but soon acquires purpose.

The four-month-old baby, lying in its crib, accidentally hits the brightly colored rattle suspended above its crib. This is accidental, but both the movement of the object and the sound begin to make their impression. It happens a number of times. Soon the pleasing sound is associated with the hitting, the sense of touch. Soon

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the baby wants to hit the rattle to produce the sound. It perseveres until co-ordination is established and it can produce the sound and movement at will.

In this example association and co-ordination become linked with trial and error as ways of learning. It illustrates the fact that the ways of learning are closely associated and interrelated. It further emphasizes the character of the teaching function. The mother of the baby can hasten this learning process by patiently *guiding* the hand or foot of the baby to hit the rattle. This will hasten the process, but the learning baby must do the co-ordinating; the mother cannot do it for him.

Experience

Learning by experience is a form of trial-and-error learning. The learner strives in various ways to reach desired goals until he finds one that works. One of the characteristics of this "way" is that the learner either has no guidance available, or that he disregards advice and guidance. In either case many mistakes are usually made.

To disregard the advice of others and to learn "the hard way" is the way often adopted by younger persons (or older persons who are still partly adolescent). In the case of a little tot we can hardly blame him, for how can he know what "hot" means until he

has actually felt a hot stove? When we follow the guidance of others we are learning by the experience of others. It is unfortunate that adults often will not take advice, *even when God gives it.*

Doing

That we learn by doing is true if we use the word doing in its inclusive sense, as meaning everything a person does including the activity of his neurons, his "thinking" activities, and all of the unseen "doings" of the person. To use it in this way is simply another way of emphasizing that *the learner must do the learning*, in all of its phases.

Physical activities are included in the above. But if we limit the "doing" to physical activities, then it might be better to say that we learn to do by doing. Swimming is learned, not only by dry land instruction, but by actually putting instruction into practice in the water. In Christian education precept of God is not learned just because the Commandment has been memorized. It must be lived! So doing is vital in the learning process.

Imitation

Learning by imitation includes all the above ways of learning and can be considered another form of the same things. However it does

add an emphasis that we need, and a warning to heed.

The emphasis is this, that in planning for learning we be aware of the help that our example can give! To merely state a rule without demonstrating its application, can be a complete waste of time. Applications or examples may be from Scripture, from life, or they may be a demonstration of our own. Learning by imitation is learning from the examples of others.

The warning is this, that when the example of a teacher or parent is in conflict with the learning that is planned, most learners will learn to imitate the example and forget the conflicting planned learning. In the sense of example, all of us are constantly teachers when we are being observed by others formally or informally.

Perception

The above four "ways" we might call external. The remaining three are internal, that is, they are activities which go on *in the mind or person* during the learning. Only three are mentioned. Many others could and should be, such as remembering, imagining, judging, reasoning, and the like.

Although the sense organs (of which we spoke in Article Two) are the receivers of sensations from a person's surroundings, the person would not be aware of them

unless his nervous system functioned and carried the stimulus to the brain. When he is aware of the sensation, it becomes a percept, and the process is called perception. Perception is therefore vital to all learning. Without it the person would have no facts to work with, no ideas, no memory. All the higher mental functions would be missing. We need to help our learners to see what they see, to hear what they hear, to actually perceive the things that the learning experience is offering them.

Association

There is so much to be said concerning association that we will return to this subject under "Laws of Learning" in our next article. By association we do not mean associating with other persons. When learning goes on in that situation, it is really learning by imitation. Association is the process within the mind which relates one fact to another. It finds common elements in various individual facts or ideas and relates them. It groups them into "wholes." All four-footed animals are thus grouped into a class called quadrupeds, meaning four-footed. Other processes are necessary also for such concept formation.

The importance of this way of learning here is simply that we do learn by relating what is new to

something we already know. It is a process going on within the mind and person.

Assimilation

When a learner through association and other mental activities has made some new facts or ideas *his own*, we say they have been assimilated. It includes more than merely understanding these facts and ideas. It includes the desire to use these facts and ideas at the

proper time. Something is not assimilated until it has become a motivating factor in the life of the person, united with or blended into his total personality.

All three of these "inner" ways of learning are extremely complex. All that this article does is to emphasize that such processes belong to learning, and that we must develop skills that can guide the learner into a fuller use of these God-given powers.



Give Yourself in Witnessing

by NORMAN L. LANGHOLZ

IN THE Second Book of Kings, Chapter 7, we read how the ancient city of Samaria was surrounded by the Syrians. The people were in desperate want, facing starvation. At the gate of the city sat four lepers discussing the situation: "Why sit we here until we die? If we say we will enter into the city . . . There is famine there . . . We would die there. But if we sit here we will die also." The situation looked hopeless. So they came up with this idea: "Let's go out to the camp of the Syrians. If they have mercy and spare us we will live, and if they kill us we shall but die, which it seems is going to happen to us anyway."

So as the sun was setting they went to the camp of the Syrians. To their surprise when they arrived there, the camp was empty; the Lord had caused the Syrians to hear the noise of chariots and

horses. They were sure the Israelites had received reinforcements from some other kings. In great fear they slipped away into the night and left their tents and horses and goods behind them . . . a deserted tent city.

The lepers fed their famished bodies from the food left behind. Then they began to explore the tents. They found silver and gold, which they took and hid. Now they, despised lepers, were rich men.

Then they began to come to their senses and said to one another: "We are not doing right. This day is a day of good news. We're thinking only of ourselves. Let us go and tell the king's household."

These lepers had an obligation to tell others the good news that meant life to a whole city. They could not keep it to themselves. We, who have found the way of life in Christ, have an even greater obligation to tell others of the life abundant and eternal, which He gives. We have a message which

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means life to the world! We cannot but speak the things which we have seen, felt and experienced. We cannot, we dare not be silent! We *must* give ourselves in witnessing!

Golden Opportunity

What a glorious opportunity we teachers have to give ourselves in witnessing. To us are entrusted the souls of the children, young people, and adults of our congregations. Each Sunday we have an hour-long golden opportunity to witness to our class of the startling story of Jesus and His love. Not only do we have the opportunity to be a witness, but by our dedicated teaching we are also making witnesses of those who are in our class.

You have taught your pupils how they can have true joy. Let each letter of "joy" stand for a word . . . JESUS . . . OTHERS . . . YOURSELF. When that order of goals takes hold of your pupils' lives, they cannot help but give themselves in witnessing for Jesus.

To illustrate how a teacher's witness can inspire witnessing, I repeat a story told to our junior children some time ago. The story gives the background of this hymn by Beatrice Selvig:

"Why don't you love my Jesus?

He died for you and me,
Suffered there on Calvary,

Just to set us free,
He is so kind and gentle;
That's why I'd like to know
Why don't you love my Jesus?
When He loves us so.

"Why don't you love my Jesus?
He left His heav'nly home,
Came to earth to save us,
Claim us as His own,
Oh can't you hear Him calling;
'Come sinner, come to Me,
Though your sins are scarlet,
They're forgiven thee.'"

The story: A teacher had been telling her pupils to follow Jesus and instructing them how they might all be missionaries or witnesses. One day one of the smallest came to her and said: "I asked so and so to come with me, and she said she would like to come, but her father was an infidel. Teacher, what is an infidel?" The teacher went on to explain that it was one who didn't believe in Jesus.

"My Jesus"

One day when this child was going to school, she met the unbelieving man coming out of the postoffice with his letters in his hands. The little girl ran up to him, tugged his coat, and asked: "Sir, why don't you love my Jesus?" An adult he would have sharply answered back, but what could he say to a child? The girl

tugged his coat again, and this time with a tear in her eye she asked: "Oh please tell me, sir, why don't you love my Jesus?"

The man went on to his office, but it seemed that every letter he opened asked the question: "Why don't you love Jesus?" As he walked home that day the very trees seemed to ask the same question. After supper he retired early, hoping to sleep the question away; but it seemed that the pillow of his bed whispered to him: "Why don't you love Jesus?" Not being able to sleep, he got up about midnight and said to himself: "I'll search out where Jesus contradicts Himself, and prove Him a liar." So he got the dust-covered Bible, opened it to the Gospel of John, and began reading until he came to the gospel-packed words of John 3:16: "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."

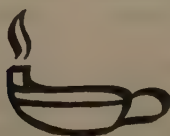
"What love!" he thought. His soul was stirred, and before dawn

he had knelt and yielded himself to Christ. This happened because a little girl, trained by her teacher, had given herself as a witness for Christ.

Deliver the Message

Miss Manning loved a missionary. A letter came from him asking for her hand in marriage. Immediately she sat down and penned her reply. But it happened to be raining hard that day, and Johnny, her little brother, said he would run down to the corner mailbox for her. He wanted to try out his new rain jacket and cap. Miss Manning never heard from her missionary again. Months later she read that he had gone overseas and married someone else. It was not until years later, when the Manning family moved, that there was found in the pocket of a boy's rain jacket the crumpled letter which Miss Manning had written.

Teachers, Christ has given us a message to give to mankind. Will you see that it is delivered?



► American Lutheran Church

News from the West

by KARL S. OELSCHLAGER

WE CAN report from Arizona, California, and New Mexico in the field of parish education developments that:

Four of our Sunday church schools are manned by pastors as the general superintendents, ten of them by laywomen as superintendents, and 61 of them by laymen.

The number of teachers and officers throughout our district Sunday schools, who are responsible for discharging the work, ranges from three to 45. The average staff tallies at 21. This means that there is all the way from one adult responsible for five pupils to one adult being responsible for 32 pupils. The average is one adult for every ten pupils.

The Sunday church schools in size throughout the three states start at 24 pupils and go all the way to 574 pupils. The average school in the California district is made up of 216 pupils.

It would be natural to suppose that the predominantly largest department in our schools is the primary section. But it is surprising to note that 28 of our schools have larger junior sections than pri-

mary. Several of our churches have as their largest department the adult, namely, American, Phoenix; Messiah, Phoenix; American, Tucson; Trinity, Wilcox, Arizona; Faith, Chico; Los Altos, Los Altos; Trinity, Madera; Our Savior, Banning; Hope, Hollywood; St. Peter, Santa Ana; and Master, West Los Angeles, California. Forty of our churches, however, register their boys and girls, who are six to eight years old, as composing the largest section of their Sunday church school. Our most gaping deficiency, the place where we have been most powerless to reach and hold people in the schools, is among the 18- to 25-year-old bracket. Only 21 churches reported that they have separate departments for these young people. The place where we do almost nothing is in the home department, that is, the area of those who do not come to Sunday school because of chronic illness, irregular working hours,

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too great a distance to travel to the school, growing senility, etc. One church in our three states has a home department.

All of our churches who have Christian day schools also are strong in number of teachers and officers and in size of the Sunday church schools they administer and teach.

Weekday Classes

Catechetical classes for the youth throughout our district range all the way in size from 2 to 95. Accordingly, the average number in a class stands at 27.

Christian education in our churches located in New Mexico, California, and Arizona include vacation church schools in 60 congregations, with an average of 15 teachers, and an average of 117 pupils. The following churches reported having a week day or Saturday school program: Grace, Anaheim; Holy Trinity, Long Beach; St. Peter, Santa Ana.

There is no question about the fact that the Christian elementary school program is a growing one in the California district. The following congregations have schools: Anaheim, Bakersfield, Burbank, Compton (First), Inglewood (Chapel of Peace), Los Angeles (Ascension), Phoenix (American), Pomona, Torrance, Sherman Oaks, Sunnyslope (Arizona), Tucson (Bethany), and Covina

(Christ). The grades range from kindergarten level through eighth grade. The average Christian day school in our American Lutheran congregations is composed of five grades (plus kindergarten), with three teachers and 75 pupils. The latest churches to incorporate these schools in their program are Grace, Anaheim; First, Torrance; Christ, Covina (as of 1957). The purpose of the Christian elementary school is that "Religion is not merely the fourth 'R' but it is the very heart of the school. Every area of learning receives its emphasis from the fact that 'In Him we live, and move, and have our being.' (Acts 17:28)" (Quoted from letter of The Reverend E. G. Krueger, 11-5-57.)

Double Sessions

There seem to be these feelings within our district, that the increasing answer to our increasing size of our Sunday church schools is in using double sessions on Sunday, which also means a full double staff, if all the departments are offered at both sessions. That the sensible thing is to plan the ceiling capacity at which any particular congregation can manage to handle in numbers in the Sunday school, according to possible facilities, probable amount of ground that can be secured in the future, and where the families live so far as proximity to the church is con-

cerned. That after the capacity is reached, the congregation should mother new Sunday church schools in other areas.

Audio-Visuals

New activities which are going on in some of our California district churches in Christian education include the regular use of sound motion pictures or filmstrips, or both, in a curriculum where one Sunday is given to showing the picture or strip and the second Sunday is given over to buzz sessions on the films shown the previous Sunday. For example, the pattern uses the Cathedral Films, "The Living Christ," movies or "The Story of Jesus," filmstrips. Dr. James K. Friedrich of Cathedral Films has worked out this planned series of Audio-Visuals. Then the American Uniform Series and the films are adapted to each other in order to provide both a Lutheran curriculum and the advantages of the audio-visual aids. Bethany Lutheran Church of Tucson, Arizona, Hope Lutheran Church of Hollywood, Christ Lutheran Church of El Cerrito, and Shepherd of the Hills of Whittier, are experimenting with this plan. The parish education committee of Good Shepherd Lutheran Church in San Francisco is compiling a "Prayer Booklet" of favorite prayers which families and individuals use. First Lutheran

Church in Fullerton, California, is considering calling a full-time director of religious education.

We make these rather tentative observations about the movement of Christian education within the parishes of our American Lutheran congregations in Arizona, New Mexico, and California. To produce a Sunday church school that is significant it takes the combination of a promoting, aggressive pastor who thoroughly understands people; it takes long, hard years of faithful effort; it takes situations of favorable population movement in certain areas; it takes the ability to increase effective facilities in educational buildings and equipment; and it takes the gathering together of a large staff and number of administrators. All this *underscored* by the grace of God.

Not Numbers

The true worth of any program in Christian education within the local parish is not confined to numbers. Always we must ask ourselves these questions: "How well and how effectively are we truly teaching the Word of God, first of all, to our teachers, and then through them, to our students? How well are we training our staffs to do their work efficiently and consecratedly? What is the proportion of adults who are administering and teaching to the number of pupils they are reach-

ing? Is the entire family where there is a pupil present in our Sunday schools being reached by the teaching of God's Word? How well are we adjusting to the generation in which we are living when we teach the Gospel of Jesus Christ?" In Christian education, it is largely the church of today

which is teaching the church of tomorrow. It is the business, therefore, of the entire adult congregation, to be involved in it.

Note: All statistics, except for Christian day schools (which are based upon 1957 figures), are founded upon information secured from our 1956 Annual Reports.

When I was in the service as chaplain I had occasion to visit a mission in the New Hebrides—the area in which Missionary John G. Paton worked so well—and met the grandson of this pioneer missionary. While visiting on his station I saw new words and also an additional stanza to the old song on the church in the wildwood. Here are the words as I copied them:

There's a church in the valley by the palm trees
 No lovelier place by the sea,
 No spot is so dear to my childhood
 As the little brown church by the sea.

Chorus:

Come, come, come, come to the church by the palm trees,
 Come to the church by the sea
 No spot is so dear to my childhood,
 As the little brown church by the sea.

How sweet on a bright Sunday morning
 To list to the clear ringing bell
 Its tones so sweetly are calling,
 O come to the church by the sea.

It was there I first heard of Jesus,
 My Savior so kind and so true,
 He died on the cross to redeem me,
 O come to the church by the sea.

W. A. FLACHMEIER
 Austin, Texas

► Augustana Lutheran Church

News from the West

by ROBERT E. SEGERHAMMAR

"WHAT has your church done recently in the field of Christian education that might be of interest to other Lutheran congregations? A new education building with features worth telling others about? A new program? A better approach to old Sunday school problems?"

This question, when put to the California Conference pastors, brought a number of responses. Strange as it may seem, they all dealt with the same subject: Sunday morning scheduling. It seemed that the pastors who reported were concerned with the three-fold problem of:

1. The family worshipping together.
2. Getting the children into the sanctuary for worship.
3. Pastoral contact with every child in the Sunday school.

These concerns led to an effort to build a Sunday morning program

that would provide something for everyone (child and adult) at whatever time the family might choose to come to church.

Such a plan necessitated a double service arrangement although duplicate services in these congregations would no doubt have been scheduled anyway apart from these specific religious education needs. The big problem in each case was to plan the Sunday morning educational program in relation to the two-service schedule. Should there be one Sunday school with a worship service before and after the educational period? Or should there be simultaneous worship services and Sunday school sessions? Or are there other possibilities? The way in which these California congrega-

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tions dealt with this problem is as diverse as the number of congregations reporting.

Identical Sessions

A Sacramento congregation has identical services at 9:30 a.m. and 11:00 a.m. Families come together to the service and sit together through the opening liturgy, a special musical number, and a two-minute "temple talk" which is beamed at the children but designed to interest the adult as well. At this point in the service the children from the age of 3 through the sixth grade are dismissed and the teachers have from 30 to 35 minutes for their lessons while the worship service continues in the sanctuary. It should be observed that while this is a short period of time for study, the worship which preceded it is educational too. On the first Sunday of each month the Lord's Supper is celebrated, and on these days the children go directly to class either at 9:30 or 11:00. A junior missionary message is given during the first part of this hour, and the second part is spent on the regular Sunday school lesson.

The pastor of this Sacramento church observes, "There are a number of advantages to the above, and some admitted shortcomings. But we have no child who does not get to a worship service in the sanctuary, and I have contact

through my Temple Talk with every child." One wonders where those above sixth grade (including adults) get their classroom experience under this plan.

A San Jose congregation follows a plan similar to this. With services at 9:00 and 11:00 a.m., the children stay with their parents through the "temple talk," remain for the offering at which time the children use their Sunday school envelopes, and then go to their classes. From 10:00 to 10:45 a period between the worship services is held and some activity is provided for everyone. A children's choir rehearses for those in sixth grade and below who either attended class at the nine o'clock hour or who intend to stay for the 11:00 hour. Youth and adult Bible classes are held for those above sixth grade, and families may come either at 9:00 and stay through 10:45, or come at 10:00 and stay through the eleven o'clock hour. On Communion Sundays children stay for the offering which precedes the sermon and then leave for a junior mission program once a month.

Children's Church

The pastor of this congregation admitted that some people skip the 10:00 a.m. session, especially adults not interested in Bible study, but he prefers this plan to the children's church arrangement some-

times held during this hour in some churches.

Children's church is the accepted thing, however, in a congregation in San Diego, and the new plan adopted only weeks ago by a church in Fresno calls for such a children's worship period. These two plans provide for regular worship services for certain ages and classes for other ages to run simultaneously for the full hour. Pre-registration of the children is necessary to control and equalize the number coming either hour. Emphasis is laid upon the idea of committing oneself to the full hour and one-half in the Lord's House on Sunday morning (an hour and three-quarters in one case).

Fresno and San Diego

In the Fresno and San Diego plans there is no dismissal of children in the worship service. Children who come at 9:00 are in class the whole hour, and then stay for junior church at 10:00. Children who come at 10:00 attend junior church first and then stay for an hour of Sunday school while their parents worship. In San Diego the pastor conducts the junior church for the primary and junior departments in the sanctuary while the nursery and beginners have their junior church in another room. In Fresno the pastor alternates between leading junior

church and teaching Bible class for adults. In both cases youth and adult Bible classes are held during this middle period while junior church is in progress, and the Fresno plan calls also for teacher training during this hour.

Sputnik Problem

A primary reason for these arrangements at Fresno and San Diego is the need for multiple use of space. The San Diego pastor noted that every room in his church plant was used three times on Sunday morning. What Sunday school superintendent has not struggled with the problem of congested conditions in the church school, wondering how his Sunday school could grow when there wasn't room for the number of children already coming? Precision timing of course is essential where multiple use of space is considered.

In those churches reporting it seems that three plans were used:

1. Two worship services with provision for Sunday school *without* a middle period (Sacramento).

2. Two worship services *with* a middle period for Sunday school but *without* a junior church (San Jose).

3. Two worship services *with* a middle period *including* a junior church arrangement (Fresno and San Diego).

Perhaps there are other variations on this theme. In these cases it

seems that a firm effort is being made to provide both study and worship for the entire congregation in a plan that makes it appealing for the whole family to come together. The pastor has contact with everyone who comes, and the children are getting into the sanctuary for worship. With-

out question there are disadvantages in these plans which a little reflection will bring to mind. But proof at least that these pastors think the gain is worth more than the loss is found in the fact that they were enthusiastically "sold" on their plans as they described them to this writer.

HOMES

*So long as there are homes to which men turn
At close of day,
So long as there are homes where children are,
And women stay,
If faith and love and loyalty are found
Across those sills,
A stricken nation can recover
From grievous ills.*

*So long as there are homes where fires burn,
And there is bread,
So long as there are homes where lamps are lit,
And prayers are said,
Though a people falter in darkness
And nations grope,
With God himself back of these little homes,
We still have hope.*

GRACE NOLL CROWELL

Take an envious look
at the cover family before reading . . .

A Breathless Family

by EVELYN WITTER

WE WERE seeing less and less of each other as a family. Organizations, school, and community activities (all worthy projects) were taking so much time from each one of us that we didn't have time for one another.

In our breathless haste we didn't even have time to decide what to do about our threatened family unity. Until one day, when the pace was racing fast, I learned how we could be busy individually and still live united in the true sense of the word. I learned that if we shared ourselves with God, we would share ourselves with each other.

The events that led up to the change in our household were the usual breathless-with-activities kind, so characteristic of our lives. It started when Jim, our teen-

ager, called: "Mom? Is my good shirt ironed?"

As I set up the ironing board I remembered this was the special meeting night of the Future Farmers of America. I should have remembered to do this one piece out of the huge basket of waiting ironing, but I had had too busy a day to remember ironing anything. What a day it had been! I had attended leaders' training school for the Home Bureau all morning, hurried home to prepare lunch for my husband and the three men who were helping him with the corn picking; then I had written and phoned in news items to the local paper for which I was correspondent, and up until the moment when I had gotten the S. O. S. for the shirt I was packing a box of clothing for the

church rummage sale. What a breathless rush!

Before I finished the shirt, Louise, our grammar school daughter, came into the kitchen, waving a paper. "Mom, please see if I know all my Bible verses for the church program," she pleaded.



The verses said, the ironing board down again, gave us a moment to relax before Jim's teacher knocked on the door. He was taking Jim to the meeting, and thought he'd come early for a little chat. But the chat didn't last long because Bill, my husband, dashed in from his choring to exclaim: "Hogs broke out! They're headed for the cornfield. If they get in there we'll never find them!"

We dropped everything, of course, and a wild half hour of herding hogs ensued. It was a good thing we got them in as quickly as we did for we were due at the church basement within the hour for potluck and to prepare for the morrow's rummage sale.

That night as I dragged into bed I was too tired to sleep. My mind kept whirling through the day's activities. In mind's eye I saw the activity-strained faces of my husband and my children. The thought of them made me sad. I

wasn't as close to them as I meant to be. Our family life wasn't as satisfying as it should be either. I turned to God. I prayed: "Dear Father, I am afraid. Show me the way to make our life together more like a Christian family's life should be."

And as if in immediate answer to my prayer I thought of one of the verses Louise had recited to me that very evening. It was from 1 Peter 3:13: "And who is he that will harm you, if ye be followers of that which is good?"

I felt consoled as I repeated that verse, as I was when I thought of still another of Louise's memory verses, the one from Proverbs 1:33: "Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil."

That was it! I thought. We were not listening to the Lord enough. There was no reason why we couldn't lead busy lives without tearing ourselves apart . . . if we were guided by the Lord's plan.

"We Need God"

After the children left for school the next morning, I confided to my husband: "We're all getting busier and busier as time goes on. We've got to take the pressure off some place. The pace is telling on all of us."

"I know," he nodded in agreement. "I've thought about what

hectic days we have. Racing around the way we do kind of takes the pleasure out of everyday living. Still, life is so full, and wonderful, and exciting it'd be too bad to miss any of the things we enjoy."

"I've thought about giving up activities," I said. "But there's the problem of which ones. Everything we do we consider essential."

"So?"

"So, I think the solution to our problem lies in how we go about these activities. We need God with us."

Bill looked shocked. "Are you implying that we do not try to lead good Christian lives?"

"No," I answered. "I mean we do not apply enough of the Christian principles."

A New Era

And that was the beginning of a new era in our household. We started with a different observance of Sunday afternoon. Instead of the committee reports I once let go until then, I planned family activities . . . walks through our timber identifying wild flowers and rocks and birds, quiet family conversational groups in the dining room with light refreshments to augment them; calling on the ill and the aged. Sunday gradually became a day of rest, a day that was different.

Another way we brought God

closer into our family circle was by taking time with the children at bedtime. We discarded the hurried, "Don't forget to say your prayers, dear." Instead we made it a habit to pray with the children. And this change brought about better relationships. We began to feel closer family unity, because when the children were relaxed and time was not pressing on us or on them they felt like talking. At these times confidences were given and the day's happenings recalled in detail. The children sought our counsel more than they ever had. And with confidences augmented by prayers, children and parents draw very close together. And the closer the happier.

Our everyday life is still full of bustling activity. We like it that way. Especially since we have learned to share ourselves with God, and live according to His precepts. We are busy, but not breathless. Our activities do not



separate us from one another, rather they help unite us. We learned that by taking time for Him, there is more time for us to live abundantly.

Christian Stewardship Principles

by T. A. KRUEGER

*Stewardship Department,
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CHRISTIAN stewardship is not a mere philosophy, for philosophy can busy itself entirely with thoughts conceived by man to develop them into a system. Christian stewardship is of God. It is clearly set forth and taught in Holy Scripture. Since this is true, stewardship can rightly be called a theology, for without the study of God's Word the principles and phases of Christian stewardship will never come into men's hearts.

Divine Ownership

This is the first stewardship principle to be found in the Bible. It simply means that God, the triune God, Father, Son and Holy Ghost, is the owner of all things. God is owner of all by virtue of creation. In Genesis 1:1 we are told, "In the beginning God created the heaven and the earth." Everything on the earth is God's by creation. The Psalmist says, "The earth is the Lord's and the fullness thereof"; Psalm 24:1.

In Genesis 1:28, God instructs Adam to replenish the earth and to subdue it. Adam never questioned God's right of entrusting creation to man. He recognized that this creation was God's because it had come into existence by the Word of God.

Divine ownership by creation, so basic in the Old Testament, also finds ample expression in the New Testament. In John 1:3 we are told, "All things were made by him; and without him was not any thing made that was made." (cf. Colossians 1:16; Hebrews 11:3.)

Believing and Living

It is very simple to find scriptural proof for divine ownership. It is also easy to quote these pertinent passages and to repeat the explanation of the First Article. However, believing and living this truth is another matter. The word "mine" is still very prominent in the vocabulary of a Christian. He uses it frequently, often in the sense

"this is mine; therefore, I can do with it as I please." Nothing that originates with God is ever mine in the sense that I can do with it as I please. All that I have, body and soul, life and health, physical blessings, are mine only in the sense that they are a "trust" from God. James 1:17.

Man's Responsibility

God's trust to man, without any merit or worthiness on man's part, implies that man is responsible, answerable, accountable to God for the way in which he manages his trust. With the gifts that God has given, man is obligated to please not himself but God. Man may "get by" for a season, doing only the things which delight him and his deceitful heart, but God will call him to an accounting. Adam "got by" when he fell into sin but God came into the garden and said, "Adam, where art thou?", and Adam came into the presence of God for judgment and condemnation. The man who received one talent "got by" by wrapping the talent in a napkin and hiding it in the earth, but his Lord found him out and judged him according to the wicked deed. (cf. 2 Corinthians 5:10.)

Marred by Sin

Man's responsibility to God, so clearly taught in both Old and

New Testament, has been marred by sin. Repeatedly man endeavors to be God and law unto himself. Consequently he feels no responsibility toward God and toward his fellow men. This kind of irresponsibility reared its ugly head in the lives of Ananias and Sapphira. Men outside of God are hopelessly ensnared in its web. Denying responsibility to God reaches an all time high in atheistic communism. God alone through redemption and sanctification puts man in right relationship with Him.

Renewed Through Redemption

God's redeemed, who have been made His own by the working of the Spirit through Word and sacrament, know that they belong to God and are responsible to Him for every thought, word and deed. This responsibility is not burdensome because they love Him because He first loved them. With Luther they joyfully confess, "I believe that Jesus Christ, true God . . . redeemed me, a lost and condemned creature, bought me and freed me from all sin, death and the power of the devil, not with silver and gold but with His Holy precious blood . . . that I might be His own, live under Him in His Kingdom, and serve Him in everlasting righteousness, innocence and blessedness." Believers in Christ know that they have been

bought with a price and, therefore, it behooves them to glorify God in their bodies. (cf. 1 Cor. 6:19-20.)

A Fruit of Sanctification

This knowledge of belonging to God because of redemption is a fruit of sanctification "for no man can say that Jesus Christ is Lord but by the Holy Ghost." 1 Cor.

12:3. For the sanctified, the sum and substance of the law, "Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind," Matthew 23:37, takes on a new and fuller meaning. In willing, loving devotion, time, talents and treasure, more specifically, all of life, is dedicated to the Lord.

The real teacher is one who kindles a fire in the child's mind as one candle lights another—who stimulates what is in the youth and helps him in his normal growth.

FRANK E. CRANE

"Take a piece of wax, a piece of meat, some sand, some clay and some shavings and put them on the fire. Each is being acted upon by the same agent, yet the wax melts, the meat fries, the sand dries up, the clay hardens and the shavings blaze. Just so, under the influence of identical circumstances and environment, one man becomes stronger, another weaker, and another withers away."

—TALES OF HOFFMAN

In the Church Nursery

By FLORENCE DUNCAN LONG

AS Stevie's mother closed the nursery door with the admonition, "Be a good boy," he proceeded to wail loudly, "I want my mama." Efforts to amuse or comfort him failed for awhile, and there were too many little people to be cared for during the worship hour for the teacher to give him undivided attention.

"A Good Boy"

Finally he found a toy he liked, took a package of gummy candy from the pocket of his little brown jacket, and nibbled as he played. He was immediately surrounded by the other children demanding a piece of candy, which he refused to share. As the morning progressed, he cried at intervals, and sometimes grabbed toys.

Later on when he decided to give the children some of his candy, it was not an unmixed blessing, for now there were many sticky little hands. He, as well as the teacher, was happy when the

church service was over, and his mother called for him.

The next time he came to the nursery there were no tears. He spied a small table, turned it over, and it became an auto,—then a boat, and he had fun "unlocking" locks with a set of plastic keys. This delightful "pretend" game amused him most of the morning.

Small, dainty Betty sat quietly in a big chair, clutching a doll, watching the other children with wide questioning eyes. Stevie picked up a rubber kitty, and gave it to her. When the teacher thanked him, he set about finding other toys for his new friend, who cuddled them in her chubby arms.

The Response

Then he noticed pretty little two-year-old Janet toddling about playing with anything available. She looked like a doll in her pretty pink, lace trimmed dress.

Stevie said, "I want Janet to ride in my boat with me; see,

there's room," as he slid over on the "seat." For every bit of sharing, or evidence of unselfishness, he was thanked by the teacher.

When church was over, and he walked out the door holding his mother's hand, the teacher said, "Stevie has been a good boy this morning." His mother was obvi-

ously pleased with this comment. The teacher feels sure she will not have trouble with Stevie again.

How readily children respond to praise and appreciation for their efforts to "be good!" One wonders why parents and teachers so often forget to use these two wonder-working tools!

Wherever I am, there is God, every hour of every day, and I cannot wander beyond His love and care. He does not track me down as a divine detective, but seeks for me as the Good Shepherd. When I persist in sowing evil seed, not even His love can prevent the reaping of an evil harvest. With integrity He maintains the moral order, ever keeping inviolate all His processes. The moral law against which we often throw ourselves is His holy gift for our redemption. Nothing can separate us from His love, not even our iniquities. Before ever we turn to Him, He is eager to grant us forgiveness and restitution, wisdom and power, and radiant joy. It is not His will that even the least of us should perish, but have *everlasting* life.

Wherever I am, there is the Living Christ, as near as to Peter and John in ancient Galilee. He taught wonderful words of life, poured himself out in loving kindness, brought hope to the hopeless, aroused the hostility of men of power, remained faithful to the will of God, was crucified, buried in a borrowed tomb, rose from the grave on the first Easter, and lo, He is with us always, even to the end of the world. Closer than hands or feet, nearer than breathing, He is eager to guide us, empower us, welcome us as co-workers in His Father's business. Speak thou for He hears, listen thou for He speaks, follow wherever He leads, and like the men on the road to Emmaus, you will feel your heart burn within you on the way.

—KIRBY PAGE

Keeping Intermediates Interested

by W. G. MONTGOMERY

THOSE of you who have taught boys or girls ranging in age from twelve to fifteen years, with some of them a bit younger or older, will probably agree with me that this is the most difficult group in the school to control and keep interested. I have known some who refused to teach such groups at all, and a few teachers who tried it and quit.

Now, while I do not claim to be an expert at all, I have never had any trouble in controlling and keeping boys and girls of this age, even in mixed classes, interested and quiet while in class session. And what I have done I am sure you or anyone else can do.

Keeping this uproarious age of youth interested will depend, I believe, upon the techniques and methods used in dealing with them. The methods I mention here are the ones I have used successfully, and many of you teachers may

have better ones. If so, then let us work together in solving this problem which has perplexed many teachers to the point of having nothing to do with this age group.

In taking on a class of this age, I begin by looking for the best in each student. I can find good qualities in any boy or girl of this age; and in exalting the good will help more than that of calling attention to the bad. Not only do I put each student on his honor and believe in him regardless of what his past record may be, but my teaching is always positive. I never "don't" a boy or girl, and if a student attempts to be disorderly, I emphasize the opposite of this without calling his attention to what he is doing.

In a very real sense, young students become what we believe them to be, and they eventually do what we expect them to do. I never nag nor openly criticize any-

one in the class. My teaching them to behave, in case behavior is bad, is always indirect and by suggestion.



Also, I find that intermediates admire a teacher who takes an interest in what they like. If they come to class all steamed up over a recent camping trip or picnic and want to talk about it, I go right along with them for a while; and by taking an interest in what they like, they will come over gladly and take an interest in what I want to teach. By beginning the recitation where they are, you can gradually lead them over to where you want them to be.

Then, in taking over a new class of this age, I start in by learning the first name especially of each student; then the last name and where his family lives, and what the father does and so on. This little detail, I find, is quite im-

portant. It causes the student to feel that he is important; and he respects a teacher who recognizes him. To meet a member of his class on the street and not recognize him is about the worst mistake a teacher can make.

Not only do I encourage each student to recite in class but I am tolerant of his opinions even when they are wrong. I let him know that he has added something to the lesson, and he probably has by causing a little discussion as the class arrives at the correct solution.

The notions of some youngsters may be wild but it's a mistake to argue with them or to take them too seriously. Rash opinions are natural with youth; and I believe that what is needed here is sympathy and understanding rather than censure, blame or distrust. The average youth is right at heart even if he may be off a bit in his thinking.



Not only do I learn the name of each one as already mentioned but I try to enter into the personal life of each. Taking walks with them individually or engaging them in personal conversation, as occa-

on presents, about his future plans and what he would like to do, is worth more to him than any class session could ever be. In other words, I try to get inside of each life by helping him face his own difficulties, always by suggestion, of course, and in co-operation with his parents.



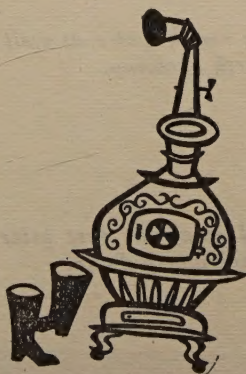
By doing this, I find that these young students will come to you with me with their problems, and many of them do have problems, all of which, I hold in strict confidence. I find that honor among this group is high, that you can depend on them when honor is at stake, and so I trust them just as they trust me. And, I feel that when youngsters come to me with their problems, some of which they would not reveal to their parents, they are paying me the biggest compliment possible.

I am also careful in addressing members of this group. I never address them as "children." They may be children, but at this age, they resent being called or treated such. They like to have their "importance" recognized.

This importance, too, I try to carry into their class attendance.

Students of this age feel that they should be missed when absent from class and are hurt when they find no notice was taken of it. So, I try to find the cause when a student drops out, and in some way let him know how much we miss him and how much we need him.

When the teacher fails to show interest in the absent member, and makes no inquiry as to his whereabouts or his reason for being absent, the whole class will begin to believe that their teacher doesn't consider a member of much importance. This feeling of a class caused by the neglect of absent members has probably demoralized and broken up more intermediate classes than we imagine. For



whether we realize it or not, in order to hold a class together, we have got to recognize the importance and need of every member in the class.

Finally, I would say that this age group is looking for earnestness and sincerity in their teachers. They have moral difficulties as real as those of any other age. They need and want to be helped.

Despite their outward, light hearted appearance and frivolous doings, I find that this age group are already serious about the big things of life. They recognize their body and soul, and they have

a future, all of which are at stake, and they know it. And while they go in for a lot of amusements, they are far from flippant in the serious matters of living.

Give them a teacher who knows where he is going, who has faith in them and who is cheerful without being flippant, who loves them and lives for them, and a class of intermediates will go along with him anywhere he wants to go.

Try the rough water as well as the smooth. Rough water can teach lessons worth knowing.

—RALPH WALDO EMERSON

*Far and away the best prize that life offers is the chance to
hard at work worth doing.*

—THEODORE ROOSEVELT